

A  
SERMON

Preached at the Funeral of

Mr. Nathaniel Aske,  
Late Rector of Somersford-Magna  
in North-Wilts.

By John Clark.

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2 COR. 5. 2.

For in this we groan earnestly, desiring to be  
cloathed upon with our house, which is from  
heaven.

LONDON,

Printed for George Swinnock, at the Crane in Cheap-  
side, over against Mercers-Chappel, 1676.

STEELE

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For in this we are not only

FORN

THE NATIONAL

To his highly valued Friend  
Mrs. *Anna Aske*, late Wife of  
the Reverend Mr. *Nathaniel*  
*Aske*, Rector of *Somerford-*  
*Magna*.

Dear Madam,

**Y**Our deceased Husband was  
pleased that I (amongst ma-  
ny others much more worthy then  
my self) should preach his Funeral  
Sermon, and now at your request I  
have published it: Not that I am  
in the least ambitious of being in  
Print, but would rather decline it.  
Madam, I am very sensible of all  
your civil Favours, yet would much  
A 2 more

## The Epistle

more willingly have taken another opportunity to express my thankfulness then this; but since you were pleased to lay your Commands upon me, I readily submit. I must confess both the matter and method to be plain, and not in the least worth your Acceptance; but I well remember the saying of one that otherwise could speak in an eloquent stile, (which was this) That it is better that Grammarians should reprehend us, then that the people should not understand us. This Sermon was preached principally before a Country Auditory, although I must confess there were many of my Reverend Brethren there, but they were the fewest in number; and I did endeavour



## Dedicatory.

*deavour to suit my discourse to the most, and not the least of those Reverend persons, who understood matters of this nature much better than my unworthy self. Madam, I desire not to exceed the bounds of an Epistle, so as to make the Porch greater then the Building, but in few words to conclude my self,*

Your faithful Friend

and Servant,

J. Clark.

TO

To the Parishioners of Somer-  
ford-Magna in North-Wilts.

**T**He uncharitableness and un-  
faithfulness of Relations  
concerning this Sermon, have at  
last constrained my Publication  
of it; choosing rather to suffer  
the severest Censure of a Just eye,  
then the unworthy distempers of  
unkind Tongues. This Sermon  
was Preach'd at the Funeral of  
your late deceased Pastor; al-  
though I confess all was not then  
Preach'd that is now Published,  
yet I do assure you all is Publi-  
shed that was then Preached, and  
is

is very faithfully and fully related in this Copy. The God of Peace teach us the things that make for truth and peace, and to lay aside Slandering and Lying: For the first of these sins, which too too many are guilty of in these our days, read that dreadful Curse mentioned Deut. 27. 24. *Cursed be he that smiteth his neighbour secretly*; this was one of the Curses that was to be read by the Levites in the hearing of all *Israel* under the Law, and all the people were to say, *Amen*. Now for that other sin of Lying, let me beg of you to take the advice of the Apostle, Ephes. 4. 25. *Wherefore* (saith the Apostle) *putting away Lying, speak every man*

man truth with his neighbour. I  
have observed these two sins too  
frequent amongst some of you,  
especially of your late deceased  
Pastor, which makes me thus free  
with you.

*I am your well-wishing  
Friend and Neighbour,*

**Jo. Clark.**

Philip. 1. vers. 23.

*For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.*



Cannot say these words were the choice of our deceased Brother, but they were frequent in his mouth some few days before he dyed, which was the grand motive of my choice of them. Great was the strait that the blessed Apostle was in, he was divided betwixt two Affections, carried to different Objects, and they were in a manner contrary each to other : The Question was, Whether to live in the Flesh, or in the Body, were profitable for St. *Paul* ? And what to choose, Life or Death, he for the present knew not. Great was his love to the *Philippians*, greater was his love to *Christ* ; one while he was drawn with a de-

fire to be with *Christ*, far remote from the  
*Philippianes*, another while he was drawn  
 with an earnest desire to abide with his be-  
 loved Brethren here upon Earth, and to be  
 for some time removed from *Christ*; the  
 great necessity of his Brethren did move him  
 to desire the later; his great love to *Christ*  
 did perswade him to long for the former.  
 Now betwixt these two different Affections  
 (which were contrary each to other) the  
 Apostle had a great Conflict: And such was  
 his perplexity, that he knew not which way  
 to turn himself, he was at a strait what to  
 make choice of; he was (as I may so speak)  
 as Iron betwixt two Loadstones, drawn  
 this way first, and then that. We read of  
*Jehoshaphat* and the people, 2 *Chron.* 20. 12.  
 that they were in a great strait, for the Text  
 saith, *They knew not what to doe*. And we  
 read that King *David* was on a time in a  
 great strait, 2 *Sam.* 24. 14. But now much  
 different was the present perplexity of this  
 our Apostle, and that of *David*: *David's*  
 was in regard of evils proposed, this was for  
 the enjoying of good. *David's* great strait  
 was concerning an evil which could not be  
 avoided,



avoided, but the Apostles was free and voluntary. *David's* perplexity somewhat concerned himself, the preventing of his own evil; but now the Apostles was for the good of others, which was joyned with his own hurt.

Behold here, as in a transparent Glass, a heart truly Apostolical; wherein he made known at once both his great love to *Christ*, desiring to be with him; and withall his great love to his Brethren, willing to abide with them for their profit.

I shall confine my discourse to the later part of the words: And therein consider *St. Paul's* desire in regard of himself; and from thence take notice, First, of the desire it self, and that was, *To depart, or dye.* Secondly, a forcible Reason implied of this his desire, for then he should *be with Christ.* Thirdly, his opinion or judgment of that Estate, *To be with Christ is far better, or best of all.*

Here are several Observations or Doctrinal Conclusions that are clearly deducible from these words, which time will not permit me to prosecute. I shall therefore pre-

sent you but with one, wherein I shall endeavour to comprise the sum and substance of my Discourse at this time: And that is, from St. Pauls desire it self, wherein Note,

*Doct. That Believers have in them a willing expectation and desire of Death.*

The rise of this Observation is clear enough: For one spirit works in all Gods people, and brings forth like effects, although not always in the same measure. That therefore which is true in St. Paul, (*viz.*) That the coming of death was expected and desired by him, is in some degree, sooner or later, verified in all that are the Lords. We may see a lively instance of this in old Simeon, Luke 2. 29, 30 *Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation.* St. Paul likewise avers the same of all true Believers, 2 Cor. 5. 2. *For in this we groan earnestly, desiring to be clothed upon with our house, which is from heaven.* And that they are rather willing to be absent from the body, and to be present with the Lord, according to that of 2 Cor. 5. 8.

Now

Now there may be several Reasons given for the ground of this Doctrine, that you may the better believe it. As,

First, Because Believers know and are well assured, that *the day of death is better then the day of a mans birth*, Eccles. 7. v. When a man is born he comes into misery, a world of misery; what tongue is able to express the internal and external troubles of this life? I could enumerate in divers cases, both as to the one and other, but I pass them over. Now death puts an end to all these miseries to Gods people; and therefore no wonder that the Servants of God have in them such a willing desire after death.

Secondly, Because a faithful Soul when it departeth is immediately after death with Christ: *I desire to depart and to be with Christ*. And thus saith the Apostle it is *Melius*, it is better; yea, it is *Multo melius*, it is much better; nay yet again, it is *Multo magis melius*, (we must bear with St. Pauls incongruity of speech) it is *much more better* to be with him. And to the same purpose speaks the same Apostle, 1 Cor. 15. 19. If

*in this life only we have hope in Christ, we are of all men most miserable.* Believers, the Children of God, are most miserable, that is, if in this life, in this world, only for the present we have hope and confidence in *Christ*, and the height of our confidence reach no further, then we, we poor Christians, we the Faithful in the world, we of all men are most miserable, yea, we are more miserable then any other men.

Thirdly. Again, Believers have in them a willing expectation and desire after death, because they have hope in their death; *Prov. 14. 32. The wicked is driven away in his wickedness; but the righteous hath hope in his death.* It is by death Believers come to be partakers of the object of their hope. The time when the righteous hath hope is in his death. In the evil day, in time of greatest disconsolation; when Friends stand weeping and wringing their hands; when speech, sight, senses, strength fail; when riches will not profit a man; when Physicians are of no value; when all creatures prove miserable Comforters; and when all human helps fail, then, then is a Christians Soul

Soul full of hope, and may comfortably use this motto, *Spero meliora*. Though I leave loving Friends, near and dear Relations, many outward comforts and enjoyments, yet I hope to enjoy and inhabit *an house not made with hands, eternal in the heavens, whose builder is God*. So that Believers upon this ground are willing to dye, because they have hope in their death.

Fourthly. Again, Believers have in them a willing desire of death, because here they look upon themselves but as Pilgrims and Strangers: They are in this world, but not of this world; for Heaven is a Believers proper Country, and a Believers desire is after this Heavenly Country, *Heb. 11. 16*. But now they desire a better country, that is, an heavenly. A wicked mans Country is here below; here he lives, and here he desires to live. An Unbeliever is a Citizen of the world, *Terræ filius*, a Son of Earth, he is one that minds only Earthly things; his delights, his contentments, his portion, his happiness are in this life; see *Psal. 17. 14*. and there you will find it so. But now a true Believer is a Citizen of Heaven, a Free-Denizen.

Denizen of that Country where *Jesus Christ* is at the right hand of God. Believers do disclaim and disown the World as none of theirs: The World accounts them as Strangers, and so they account themselves. And as they disclaim the World, so they lay claim to Heaven; *We desire*, say the Apostles, *2 Cor. 5. 2. to be cloathed upon with our bouse which is from heaven*: And indeed there is nothing that a Christian hath that is worth the having, that he hath as a Christian, but it is in Heaven, (as is well noted by a Reverend Divine) Houses, *Mr. Jer. Dike.* Lands, Possessions, Goods, Riches, Honours; these men have not as Christians, but as men; these are common to Heathens with Christians. But there be many excellent things that belong to Christians as Christians; and all these things are above in Heaven: Our Father is in Heaven, *Mat. 6. 9. Our Father which art in heaven.* Our Mother is in Heaven, *Gal. 4. 26. But Jerusalem which is above is free, which is the Mother of us all.* Our elder Brother and Head is in Heaven, *Ephes. 1. 20. He raised Christ from the dead, and set him at his own right*



right hand in the heavenly places. Our Inheritance is in Heaven, 1 Pet. 1. 4. To an Inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you. Our Mansion house is in Heaven, 2 Cor. 5. 1. For we know that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. Our Substance is in Heaven, Heb. 10. 34. We have in heaven a better and an enduring substance. Our Hope is in Heaven, Col. 1. 5. For the hope that is laid up for you in heaven. Now if all these be in Heaven, where should Believers be but in Heaven also, and have a willing desire of death to be with their Father, and with his Son Jesus Christ?

Fifthly, Lastly, Believers have in them a willing desire of death, because it is better to be with God than with men; better to be in Heaven than on Earth; in a state freed from sorrow, sin and temptation, than in a state subject to them all: for as holy Job speaketh, chap. 14. 1. A man that is born of a woman is of few days, and full of trouble; but a few days, and those days full

of trouble. But now blessed are the dead which dye in the Lord, for they rest from their labours, and their works follow them: Here the people of God labour for rest, I, but when they come to dye, they rest from their labour, Rev. 14. 13. Now they rest from their labours in as much as all tears are wiped from their eyes: No more death nor sorrow; no more aches, pains, Agues, Feavers, Consumptions nor pain doth take hold of them; and therefore no wonder upon this ground also, that Believers have such a willing desire and expectation of death.

*Objection.* Here some may object, That we see in many good Christians a fear of death, and a desire of life: And I my self, (may some poor doubting Christian say) do find that I am apt to tremble at the thoughts of death. How should not death then be rather a day of misery to be trembled at, than a day of happiness to be longed for?

*Answer.* To this I answer, That we are to distinguish concerning death: For death is considerable two ways, (which is a common

mon distinction we give of death :) First, as it is in its own nature ; Secondly, as it is altered by *Christ*. In the first sense it is true, That death is the very Suburbs and the Gates of Hell, and a day to be trembled at rather then longed for. But now in the second sense, Death it ceases to be a plague, and becomes a blessing, in as much as it is even a door opening out of this world into Heaven. Now Believers look not upon death simply, but upon death whose sting and venom is plucked out by *Jesus Christ*, and upon that account it is exceeding comfortable. *Christ's* victory over death, may serve for the incomparable comfort of all true Believers. Yet further I answer, That there are two things considerable in every Christian, Flesh, and Spirit, Corruption and Grace, and the best of Gods Servants have many inward perplexities at some times, and doubtings of Gods love and favour : For it is a known truth which our Saviour delivers, *Mat. 26. 41. The spirit is willing, but the flesh is weak* : And as in all other good purposes there is a combate betwixt the Flesh and the Spirit ; so there is

in this betwixt the fear of death, and the desire of death ; sometimes the one prevails, and sometimes the other, but yet always at last the desire of death doth get the victory. I must confess many times, that worldly respects do often prevail with the dearest of Gods children ; care of Wife and Children, and the like, but these are their infirmities ; and as other infirmities dye in them by degrees, so these also at last are brought under : And the Servants of God being brought clearly to see the happiness into which their death in *Christ* shall enter them, do here with *St. Paul* desire to depart, that they may be with *Christ*, which is far better, or best of all.

Thus have I endeavoured to make good the truth of this Doctrinal Proposition, (*viz.*) That Believers have in them a willing expectation and desire of death, with the grounds and Reasons thereof : There remains nothing but the usefull Application unto our Souls.

1. Use. And the first Use is by way of Information. Here we may be informed of the different state and contrary condition  
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of good and bad men, of Saints and Sinners, of such as fear God, and of such as fear him not, when they come to dye. A good man doth willingly resign his Soul to God who gave it; but a bad man is so far from desiring of death, that he cannot so much as think of death or Hell without a great deal of terrour and fear. The very thought of death to wicked men, is like the Hand-writing against *Belsazzar* upon the wall, which was very terrible and amazing. But now with good men death makes way for their eternal happiness. *Though I walk in the vale of the shadow of death,* saith holy *David*, *Psalm 23.* yet will I fear none ill. *St. Cyprian* speaking of the nature of death to Believers, saith, it is *Janua vite, Victoria belli, Portus maris*, the Gate of Life, the Victory of War, the Haven of the Sea. Death to Gods people, is as the Angel was to *St. Peter*, to fetch him out of prison, and set him at liberty, *Acts 12. 7.* or as *Pharaoh* his Messenger was to *Joseph*, to remove him out of the Dungeon into *Pharaoh's Court*, *Gen. 41. 14.* where he was highly advanced to honour and dignity.

nity. Believers are willing to dye, because death puts an end to sin; not only to the Dominion of sin, but also to the very Being of sin; sin shall never molest them any more; when death comes they shall sin no more, nor sorrow no more, they shall go to that place where all tears shall be wiped away from their eyes, and live with God and Christ, with Angels and Just men made perfect for evermore.

2. Use. The second Use is by way of Reprehension. This may serve for a just reproof of them that are altogether unwilling to dye: But come now and let us reason the case together; What person is there amongst us, that if he were cloathed only with ragged and much worn cloaths, would not be willing to be uncloathed of them, and to be cloathed with better? And what else is this mortal and corruptible body, but as ragged and rotten cloaths wherewith we are cloathed? Why then should we not be willing to be shifted of these cloaths, of this mortal and corruptible body, and to be cloathed with our house which is from Heaven, even with incorruption



corruption and immortality? Again, what person is there amongst us, that if he were in Prison, would not be willing to be set at liberty? or being in a place where he is but a Stranger, would not be willing to be at home? And what else is this sinful Body, but as a prison of the Soul, wherein the Soul is so shut up, that it hath small liberty untill it return to God who gave it? Or what else indeed is this world, but as a place wherein we wander as Pilgrims and Strangers, and have no abiding City? Why should we not then be willing to remove out of this prison of the body, and to be received into the glorious liberty of the Sons of God? or to loose Anchor from this Land wherein we are but Strangers, and by death to sail towards Heaven, where our home and abiding City is? My Beloved, it were well that Christians would meditate much on Heavenly Glory: God hath revealed this Glory to the Elect, and their interest in it, that their thoughts might continually dwell upon it. It will be very profitable for Believers to muse much on the happiness of the other world:

as,

as, First, it will abate our thirst after  
 Worldly Glory: Secondly, it will make  
 Sufferings light: Thirdly, it will make us  
 much more serious in Duties of Religion:  
 Fourthly, it will make us, with *St. Paul*,  
 more desirous of death. First, if Christians  
 did but much meditate on this Cœlestial  
 Glory, it would make them undervalue  
 the transitory Glory of this World. How  
 comes it to pass that Earthly Glory is so  
 much affected, but because Heavenly Glory  
 is so little regarded? It is the Apostles  
 grave advice to Christians, *Col. 3. 2. To set  
 their affections on things above, not on things  
 on the earth.* One hours muling on the  
 Glory that is above, would cause the Soul  
 to be as a weaned Child, to the Glory that  
 is below. When a man hath seen the glory  
 of a Kings Court, he contemns all that  
 ever he saw in a Country Cottage. A Chri-  
 stian that hath this Heavenly Glory before  
 his eyes, will quickly cast the best of  
 Earthly Glory behind his back. Secondly,  
 if Christians did but consider much of this  
 Heavenly Glory, it would enable them to  
 bear with patience the greatest Sufferings  
 of

of this present life, I reckon (saith the Apostle, Rom. 8. 18.) that the sufferings of this present life are not worthy to be compared with the glory which shall be revealed in us. He that hath his thoughts much on the Crown of reward, will despise the ignominie and shame of the Crosse. Moses when he had by an eye of Faith looked a while on the recompence of reward, chose affliction with the people of God, rather then the great preferment of Pharaoh's Court. Reproach for Christ was preferred to the treasures of Ægypt, because he had a respect to the recompence of reward. And Christ himself, who is far greater then Moses, for the joy that was set before him, endured the Crosse and despised the shame. *Ille mæret si sibi male sit in seculo, cui non potest bene esse post seculum.* The ill being of this life is not greatly sadning to that heart that knows it shall have a well being in the other life. The holy Martyrs did chearfully kiss the Flames, because they had their thoughts on that Glory which was far brighter then those Flames. Thirdly, if Christians did but muse much on this Hea-

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venly Glory, it would make them more exact in all the Duties of Religion, as to the real performance of them: For that Christian will be most abundant, and most serious in Duties, who hath his eye in Heaven while he is performing of them. No Saints will have so exact conversations on Earth, as those that have their conversation most in Heaven. We know what the Apostles advice to Christians tend to, 1 Cor. 15. 58. That they would *be stedfast and unmovable, always abounding in the work of the Lord, because they know their labour is not in vain in the Lord.* Some few serious thoughts of Heaven would shake off laziness, and work heart-enlargement in all the Services we do for God. Fourthly, if Christians did but much think of this Heavenly Glory, it would make them more desirous to be in the possession of it. He that by holy meditation lives much in Heaven, will be weary of living long on Earth. When the blessed Apostle St. Paul thought of being with *Christ*, he desireth a present departure, as in the Text. And so, many of the Fathers, when they did meditate on their

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Heavenly Country, thought they had continued long enough in their Earthly Country. So that from what hath been said of this Heavenly Glory, and the great profit and advantage that comes to Believers by meditating thereon; and that death puts them into the possession of that Glory, methinks many Christians should not be so unwilling to dye, as sometimes they are.

3. *Use.* The third Use is by way of Exhortation, not to fear death. Too much fear of death, argues want of Faith. Why should we be afraid of that which is a part of our portion? why should Christians be afraid of that which is their best Friend? When death was in Satans hand, it was our Enemy; but now it is in Christs hand, it is our Friend. I confess Nature will be Nature still, and death is a dissolution, and so the enemy of Nature, the *last enemy*, as the Apostle calls it; 1 Cor. 15. 26. I but thought it be an enemy, yet it is a Conquer'd enemy. Wherefore then should we so much fear it? I shall offer two Considerations to keep us from the fear of death. First, consider to be under the slavish fear of death,

is an uncomfortable estate; the Apostle calls it a *bondage*, Heb. 2. 15. which shews the uncomfortableness of it. The Apostle saith, *by the fear of death they were held in bondage all their life long.* Secondly, consider your Covenant; interest and relation shall secure your hearts against the fear of death. They should not fear to live, nor yet to dye, who have God to be their God, 1 Cor. 15. for the sting of death is gone, it is taken out by the death of *Christ*. Death separates soul and body, but it can never separate Believers from the love of God. And this the Apostle assures us of, Rom. 8. 38, 39. *For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come; Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* My Beloved, the Covenant of Grace holds beyond death; it doth not bring Believers only into a present enjoyment of God, but it is to bring them into a full, perfect and everlasting enjoyment of God in Glory for evermore. The Cove-  
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nant of Grace yields Christians the least part of their good, of their portion, of their happiness in this life: The greatest and fullest portion of good promised unto Believers by God in the Covenant of Grace, lies in the arrears, in the reserves, in the full possession of the inheritance after death. And then why should Christians fear to dye, and go to take a full possession? why should Believers fear to dye, and to enter into the joy of their Master? why should they fear to dye, and go home to receive all the desires of their hearts, and all the eternal preparations of glorious blessedness for their Souls? I beseech you therefore that you would well ponder these things against those dismal times wherein death may be represented unto us as an ugly and grimy thing: It is so to Nature indeed; but to Faith death is become very amiable; (as I have formerly told you.) There is nothing in the world that doth us so much good as death; for it is the best Physician; It cures all diseases of Soul and Body, and therefore why should we so much fear it? Now therefore for ever blessed be God for  
Jesus

*Jesus Christ*, that hath made in him even death, the bitterest thing of all, to be sweet and pleasant to us.

4 Use. The fourth Use is by way of Direction, that we may (with *St Paul*) be willing to dye. First, let us labour to get an interest in *Jesus Christ*; and when we have so done, let us value the *Lord Jesus Christ* more then ever we have done, even because he did shed his most precious blood to redeem our Souls. Had it not been for *Jesus Christ*, we had been under the power of Death and Hell to this very moment: *Christ* suffered death to deliver us from death; *Christ* bare wrath to deliver us from wrath. And let us dispute what we will, we shall never find pardon of sins, or peace with God, but by *Christ*: his name only is the Prince of Peace; *Christ* only is the Mediator of Peace; *Christ* only reconciles God and Sinners. So that then we can never be happy either in life or death, without an interest in *Jesus Christ*. Secondly, if we would, with *St Paul*, be willing to dye, then our great care must be to get our sins pardoned; for if once our sins are forgiven,

then

then nothing which befalls us in life or death shall ever be an evil or hurt. Whatsoever state the unpardoned sinner is in, it is a cursed estate to him : his life is cursed, and his death is cursed. But now when sins are forgiven, the sting, the poison, the curse is gone, and nothing is for evil to such a person : if he lives, life shall be a blessing ; and if he dies, death shall be a blessing. So that we can never have any true or real comfort when we come to dye, unless we are assured by the Spirit of God that our sins are pardoned. Much more I might add ; but so much for the words of the Text.

I know you expect something from me as to this providence which hath occasioned this Funeral meeting. Funeral Sermons are not comforts to the dead, but helps to the living ; it is for their sakes that survive, that God hath given these occasions. The cause of our meeting at this time, is to perform our last office of love to our deceased Brother, the late Reverend Rector of this place.

I could speak largely of his Birth and liberal Education, and therein tell you, he was descended of a very ancient Family in the North parts of England. His Coat of Arms ( of which you have a view ) doth sufficiently demonstrate the Antiquity of his Family; but this being the proper office of an Herald, I forbear to speak further to that. His life of late years, especially since he came to this place, hath been attended with much trouble: Not that he hath been the cause of it, ( as some of his professed Enemies would make the world believe ) for my self and several others have again and again heard him declare, He never in the course of his whole life was Plaintiff but in two Causes, and but one of them tryed: And to defend himself may well allow of a better construction then altogether Contentious. Now in what I speak of him, as a man he had his human frailties; but as a Christian, and one that knew so much as he did, I hope he did bewail them. And I pray, which of us all are without our faults? *Who can say, I have made my heart clean, I am pure from my sin?* Pro. 20. 9.  
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I, indeed which of us all can say this? I know some there are that talk much of a State of perfection on this side the Grave, but alas experience tells us the contrary, and that all our perfection is to bewail our imperfections, that we cannot walk more closely with God. I am perswaded thus far of him, ( and without breach of Charity I speak it ) That had he met with a more obliging people, he might have proved a more usefull Pastor. God was pleased to exercise him with a long and languishing Sicknes, which at length ushered in his Death. I could not but take notice, that in the extremity of his Sicknes, God was exceeding mercifull unto him, even to the last, in continuing his memory and senses. I was with him several times in his Sicknes, but more especially the Wednesday before he died, and then had some private conference with him, in which I receiv'd much satisfaction from him. He then ( and at other times ) told me, he forgave all the World, and solemnly and seriously took the Sacrament of the Lords Supper upon it, He told me, he wholly relied upon the

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merits

merits of *Christ* for Salvation; adding with-  
all, that he did really by Faith apprehend  
that infinite satisfaction in the blood of  
*Christ*, as did fully answer all his fears, and  
resolve all his doubts. He knew and was  
well assured, that the greatest of Sinners  
might be saved by that blood, and that the  
least of Sinners could not be saved without  
it. He died in the Faith of the Church of  
*England* as it is now by Law established,  
he owned the Doctrine and Discipline  
thereof, and withall wished peace and pro-  
sperity to it.

He was a carefull provider for his Wife  
and Children, and (considering his extreme  
Sickness at times) he had a tender regard of  
them, which he did fully manifest towards  
his dear Wife at his death, having that con-  
fidence in her, that he left the sole manage-  
ment of his Estate to her prudent care.  
To conclude all, he had the charity to for-  
give all, and we ought as Christians to have  
the charity to forget all. In few words, to  
such of you as were his professed Enemies,  
let me bespeak you of having a care of rash  
judging of him, as to his future and final  
estate;



estate; for it was in the power of God to save him, and which of you all dare say it was not in his purpose. Now if any person shall charge me with flattery in what I have spoken of our dear Brother, I shall answer them in the words of St. Paul, Rom. 9. 1. *I say the truth in Christ, I lye not, my conscience also bearing me witness, that in what I have spoken of him is agreeable to Christian Faith and Charity.*

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**FINIS.**

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